Bella Coola Indians - Carbon Original Part One

XXVI

BTP-0054/001 (35)

1590 When the family of a Tallio woman married to a Bella Coola man redeem her by the payment of tzaman timut, pictures of the coppers so used are painted on the rocks at the side of the overland trail between Bella Coola and Tallio. A picture of this kind is known as aliaita (from alia, copper), and anyone wishing to refer to a particular picture adds the name of the woman with respect to whom it was painted.

1590 When a married woman dies her father will often erect over her grave representations of the tzaman timut paid to the deceased's husband. The usual objects shown are coppers, canoes, and human figures, the latter representing slaves. In the Victoria Memorial Museum there are some wooden copper representations taken from a grave-post erected by Judas over his daughter's grave with this significance. In the old days they were usually felled at the end of a year, though no reason is known for this except a vague feeling that "it is not good for them to be left up too long."

1589 Sometimes a man's s sack story is carved x in wood and erected on his grave. Such is the whale (stuin) in the cemetery opposite the school-house in Bella Coola. In such cases the figure so portrayed cannot be used to represent the dead when he returns at a m, and some other story belonging to the deceased must be used.

1589 Goods placed on the grave at the time of burial reach the deceased four days later at the time of the dance of welcome in the land of the dead.

1592 About fifty or sixty years ago Potl s decided to give a m and to invite to it Tc b sa, the famous and dreaded chief of the Kitkatlas. There had been raids and counter raids between the two tribes for years which Potl s sought to bring to an end, hence his invitation to the Kitkatlas. There was considerable difference of opinion as

to whether Tc b sa would respect the safe-conduct usually afforded to envoys, however six stalt m s agreed to bear the invitation (h lh l), although they set out with misgivings. En route they stopped at Bella Bella where a certain Bella Bella stalt m , Om h it, a kinsman of l stais, volunteered to join the party, knowing that without him Tc b sa would kill the members of the party. Fearing to be seen by any of the lesser Kitkatla bands they travelled by night until near Tc b sa's village, which they bravely approached, singing one of Potl s's s sack songs, as is the practice of envoys. Tc b sa asked one of his Bella Coola slaves who was approaching and was told that it was the song of Potl s, whereupon Tc b sa despatched Kwinao, one of his stalt m s to invite the guests to his house. When Om h it saw this man approaching he was thankful because he knew that it betokened a friendly reception instead of a speedy massacre. They were taken to Tc b sa's house where they found that an alhotla ceremony was in progress, but none the less they were welcomed. All the Bella Coolas were kukusiut in their own land while three of them had Bella Bella kusiut names as well, Tc b sa allowed the three latter to take part in the ceremony while the others were treated as amkl msta. The alhotla ceremonial was very strict and included the eating of a corpse. When the ceremony was over all received presents in the usual kusiut manner. Then one of the envoys, H mh malotla, fell seriously ill and was only cured by the kindly assistance of Tc b sa's wife. Owing to this ~~dmkx~~ sickness, added to the inevitable delays of starting they dallied for a long time among the Kitkatlas, but at last set off with their guests, much to the envy of two Bella Coola slaves who greatly desired to return home.

Meanwhile there was great anxiety as to the fate of the party in Bella Coola, even when they learnt that Om h it had joined the party. At last they returned with a large flotilla of Kitkatla canoes. They landed on the beach below the village of Qomkotz to perform the usual ceremonious greetings. Many of the Bella Coolas were opposed to the invitation given to the Kitkatlas, and showed their enmity by trying to break their canoes. Potl s had the greatest difficulty in restraining his followers and preventing a fight, but at length established some sort of discipline. That night there was an

elaborate ceremonial in the house of Fotl s, but my informant, who was a mere lad at the time, could not give a detailed account of it. The dance which made the greatest impression on his mind was one performed by a man masked as a whale who vomited grease on the fire to give light. The performer had the prerogative of doing this, which was termed a anulae tz. Tc b sa remained for a considerable period in Bella Coola, until conditions became more suitable for travelling with the advent of spring. Since this visit there has been peace between the Bella Coolas and the Kitkatlas.

1394 The envoys bearing invitations to a m always ask their guests with whom they desire to stay on their arrival in the town where the m is to take place.

1396 To increase the flow of milk the pods of Sedum Spathulifolium (Hook), (x sasai1) are heated and tied on a woman's breast as a poultice.

1398 My informant at one time had two wives. When he was working for the Hudson's Bay Company he had a special bed-room for each, but when he moved back to his own house he had a very wide bed in which the three used to sleep, himself in the centre. In this way he avoided jealousy between his wives.

1398 A person can cause madness in a woman by obtaining one of her hairs and tying it around the stomach of a living squirrel and then releasing the animal. As the animal rushes madly around so will the person whose hair it is carrying have the inside of her head rush around until she becomes mad.

1598 On one occasion the enemy of a woman saw her eating the bark of a certain tree. He took some of this bark, made a noose of it, which he fastened around the neck of a living toad and hung the animal by it until it died. The woman who had been eating the bark soon died from tightening of the throat. My informant does not believe in the universal success of this method, but it worked on this occasion; he knows little about it.

1599 When wine is being drunk the host drinks first as proof that there is no ax poison. If anyone passes when a meal is in progress he, or she, must be invited to share it, and it would be exceedingly rude to refuse. If the passer-by is not hungry the rules of etiquette are stisfied if he eats xxxx a very small amount of food.

1600 If my informant, whose first encestor traced from son to father back to the first peopling of the earth was an eagle, were to die it would be an eagle which would come through the xxxxx roof to carry him away. His eldest son, as next-of-kin, would then give presents, but not money, to all present.

Several years later the sonx would make arrangements for the return of his father at a m, the deceased being represented as an eagle. At the present this practice has fallen into decay and the dead return at kusiut or other ceremonials, in the old days it was always at a m. Previous to the m the son takes one of his coppers to a stalt m friend and says, "I want to sell my copper." A friend is always very willing to buy under such circumstances, knowing that he will gain on the transaction, the xx purchaser does not tell the seller how much he will pay for it, though the price paid is always greater than when the copper last passed xxxxx from hand to hand. XXXXXXXXXX XXXXXXXXX

a copper", at which the purchaser produces the money and takes the copper. Then at once the masked eagle enters, and when it has gone the son cries out that he wants a copper "to make bone (tcap) for the deceased". The purchaser of the copper lends it to the son who breaks or bends it and throws it into the fire to make bone. This rite is called tcap . All the stalt m s have been witnesses of the lending of the copper and it is the duty of the son to repay the purchaser, who lent back the copper, not only the purchase price, but with added interest. The proper repayment is double the amount paid in the purchase, and if the son should fail to do thia his name would fall in public estimation. There is no fixed time for repayment, it depends on when the original purchaser needs money for some ceremonial, but whenever such takes place it is the duty of the son to repay. When the copper has been thrown on the fire another stalt m picks it up and gives it to some poor man whom he instructs to repair it. When rivetted and straightened some stalt m will buy it from the poor man for, perhaps, $20.00. The new owner will in turn sell it to another stalt m for an increased sum, perhaps $40.00, and the new owner will in his turn sell it. So the copper rises in value as often as it is sold until it becomes "a little heavy", of a value between $150.00 and $200.00, when its owner will keep it for the final use of a copper, the making of bone for some deceased relative. All the stalt m s remember the values of the coppers as they mount when passed from one to another. At the present time coppers are often given at once to a poor man instead of being thrown on the fire, but the later rising ~~of~~ in value ~~thro~~ through purchasings and repurchasings is the same. At a ceremony for the dead Mrs. Samue King held in Bella Coola in June 1922 a copper was simply thrown on the floor in the footsteps of the eagle figure by Schooner, father of thedead woman. It sometimes happens that no one rescues the broken copper from the fire, in which case it is fastened on a post over the deceased's grave.

1604 The representations of coppers shown on totem poles are of coppers which the deceased has given away at ms.

1606 Four days after a person has been buried a fire is built either on the grave or beside it and on this are cast the blankets, clothing and other personal possessions of the deceased. There are two reasons for this, they go to, and are used by, the dead in the land below (my presents are ever given to the spirit or life of the deceased that goes above), and it would be like using poison for any living person to use the goods of one who has died. These personal possessions could equally well be put in the coffin of the deceased, but in this case they would cause an unpleasant odour so they are burnt. An a kwala is able to understand the language of the dead and sometimes a dead man or woman will inform an a kwala that his, or her, goods have not been burnt at the grave. In such a case the a kwala, through an intermediary, informs the family of the deceased who hastily scour the house for anything that has not been burnt, and at once set fire to it near the grave. There is no case known in which the survivors have not been only too ready to do this, so no one knows whether the deceased would be angry and take revenge on the living for failure to carry this out, but the probability is that they would not. At intervals people give food to the dead below, not to the spirit which has gone aloft, by throwing small morsels of food onto the fire at dusk, choosing the side of the fire nearest to the front door, from which place it goes down to the dead. With the introduction of white man's houses food is thrown onto the fire in the cemetery instead. When a boy or girl dies a little choice food is put into the coffin for the use of thedeceased. If any food plant grows on the grave it is nevergathered but is regarded as food for the dead: the commonest to grow in such a position is whek ,(Heracleum Lanatum (Michx.)), and I,X (T.F.M.), have seen Indians pass plentiful growths of this plant growing on a grave to go further afield for thesame. Since the white man has taught the Bella Coolas how to plant apples trees these are often planted above a grave on which the fruit is allowed to fall as food for thed dead, everyone is afraid to touch it, as with food plants which have sprung up of their own accord. The goods of a slave are put on the grave as with a Bella Coola's.

1606 If a kusiut should die during the winter ceremonial season when either tz xtamem or a qwqliqt he is interred secretly and no amkl msta are allowed to be present at the grave. There is no crying at the grave and the deceased is buried in his moq, while his two songs are sung at the grave accompanied by the beating of drums.

1610 Long ago there lived a certain Sik kmana who was of a brave but quarrelsome disposition, always ready to kikk kill. This characteristic seemed to be inherited by the holders of this name, every one of whom was a violent man. The following account deals with Sik kmana who lived during my informant's life-time and who was of mixed Bella Coola Tc lkot n descent. First he murdered two Tc lkot ns who were bringing pelts to Bella Coola, but concealed the crime so well that he was not suspected: a secret murder is ipum. Then he killed a single Tc lkot n, but the knowledge of who had done this deed becoming known it was tacitly assumed that he was also the murderer of the two previous victims. He was in Qomkotz one winter when a kusiut ceremonial, alhotla, was taking place to which the kukusiut of S n and A kala had been brought as guests, and had received each a small pice of moq in proof that there would be no trouble. But Sik kmana's violent temper led him to shoot and wound seriosly one of the guests, a yound lad from A kala . If this m shooting had taken place in the summer it it would have been the affair of the wounded lad's familt to mete out punishment, but Sik kmana had failed to obey the rules of behaviour during kusiut ceremonial so he was set upon by all in his house and tied up. He claimed that he had made a mistake, had thought that he was shooting the son of one of his Tc lkot n victims, but his plea was not believed, while in any case he had broken the kusiut law. In case of wounding the victim's family will often accept goods in lieu of punishment to the offender, so Potl s, the leading numit stalt m insisted of waiting for several days to see whether the lad died. He called a meeting of stalt m s to confirm him in this and they informed S k kmana of their decision. During the interval an attempt was made, no one

knows by whom, to rescue Sik kmana, but this was frustrated, and finally the youth died. The murderer was taken over to A kal where he was shot by a man of that village. Owing to his kinship with the Tc lkot ns many of the latter drew near in an attempt to rescue him, which would have caused a fight if they had persisted. Because Sik kmana had been killed for breaking tke kusiut law he was buried as if he had been an a qwqliqt, that is only kukusiut were at the grave and kusiut songs were sung.

1610 When kukusiut are invited to a kusiut ceremonial from another town each is given a small piece of moq as symbol that they will be treated as friends and guests. The giving of this moq is known as xhilahaix.

1612 If a man murders another revenge ("the return of the ball", lisdjut,) is the affair of the murderedX man's family. They attempt to kill the actual murderer, but if that is impossible are satisfied by killing a son, brother, father, or father's brother's son, the wife, sister, or sister's son is safe, as is any woman. In theory a male relative traced through the paternal line to a further degree is liable, in practice (though I found it difficult to obtain exact information) he would not, unless he was on very intimate terms with the murderer and lived with and was considered one of his family. A single death must only be revenged by a single death, if two were slain the family suffering the double death would be justified in killing another from the avenging family.

Sometimes when a murder has been committed the family of the victim, usually a son, will accept a sister, or other near relative of the murderer, as wife instead of insisting on a life for a life. Such a woman would be delivered with much goods, "to wipe away the blood", and the marriage would be called tzpaxh m. A marriage of this kind is disgraceful for the woman and her offspring, the latter may become stalt m s, but if one should ever become proud and dare to offer his opinion on anything, it is

enough to send him back to his corner by saying, "You are a tzaxh m ", i.e. an offspring of such a marriage.

In the case of wounding the family of the victim can endeavour to wound the offender, or one of his family, or they can, if one of the offender's family offers it, accept goods "to cure the wound". If the two families be honourable and animated with a sicere desire to heal the breach, the matter goes no further, the goods are given and accepted and peaceful relations reestablished. On the other hand if the goods be not faithfully delivered, or if there is further cause for anger, the family of the victim will probably try to have revenge on the offender or one of his family.

On the other hand if a man killed his mother's brother's son, when the latter is regarded as one of the family, it is purely a family affair, and blood revenge, if any, does not concern anyone else. The son of the murdered man might kill the murderer if he felt so disposed, but it would be entirely his own affair in which his relatives would take no part. Revenge would have to be taken on the actual murderer, because anyone else would be kin of the avenger as much as kin of the murderer.

(NOTE. T.F.M.) I found it very difficult to collect exact information on this point and believe that the Bella Coolas have no definite rules to govern their actions. Each case appears to be judged on its own merits, both as regards the necessity of taking revenge, and on whom it shall be taken. Everyone knows who lives with a person and is regarded as the person's family, and no distant relationship would be regarded as justification for revenge. The most clear-cut fact is that there is no judicial authority, it is purely the affair of the victim's family, though circumstances govern the constitution of the latter group. I doubt if murder was ever common, and certainly there is no well defined code of action to be rigourously observed with regard to it.

1616 At Kimsquit not very many years ago a man eloped with the wife of another man without making presents or other formalities. A theft of a woman, such ax case as this, is called ima. The husband was not particularly angry but he wanted his wife back, so lurked around the house where she was living until he found an opportunity of speaking to her when she was alone. He asked her to return, but instead she cried out for her lover who was inside the house. The husband had come prepared for this by bringing a knife on which he had measured off a distance, and was prepared to stab the seducer of his wife so far but no further. As the latter ran out in answer to the woman's call the husband stabbed him in the back, the knife penetrating only as far as he had marked, which wounded him without killing,as the husband had intended. There was great excitement in the village, some of the wounded man's family wished to wound the husband, but one of their number pointed out that the husband was right in what he had done. Finally the woman was returned to her rightful husband and the matter dropped.

It is bad at any time for a woman to leave her husband, particularly after she has borne him children because they will always be liable to being called a foul name on account of their mother's desertion. If the husband be a brave and powerful man he will sometimes kill the seducer of his wife, and the victim's family may not dare to take blood revenge.

1618 If a man should put his foot in a hole so that he stumbles and falls he takes any small stick and places it upright in the hole. Otherwise the leg would soon become powerless. My informant could give no explanation of this, but I saw him carry it out carefully when he put his foot in a hole when walking with me in the woods during June or July 1922. The stick used was a branch about two feet long broken from a tree growing near at hand.

1618 Whenever a bear is killed the hunter hangs the head in a tree near the site of the kill, otherwise he will become blind. This practice originated with some hunter who did not do so and became blind. Sometimes instead of taking charge of the head the hunter removes only the eye, cleans it carefully and places it in a notched stick which he sets up under an overhanging rock where no rain can penetrate to it.

1618 The husband of a pregnant woman carefully preserves one eye from every animal which he kills during his wife's pregnancy. When the baby is born a fire is made of the eyes and the baby smoked in the smoke, otherwise harm will come to it from the animals slain by its father.

1618 There is a (?) vein in a bear which runs across the chest and down each paw. When the animal is being cut up great care is taken not to cut this vein, otherwise the person cutting it would soon fall sick.

1618 My informant was most emphatic in stating that there is no belief in the return to life of an animal which is killed.

1618 My informant was most emphatic in stating that no man pays special regard to the animal in the skin of which his father's first ancestor, traced from father to son, came to this earth.

1620 Should a man tread on a dead wolf with his bare feet he will presently lose the use of his feet unless he can be cured by an a kwala.

1622 Qwax (the Raven)and Qwotz q (the Wolverine) lived together in a house near a river. Each had many children. Qwax used to spear small fishx in the river and toasted them at the fire for his children, while the Wolverine children looked on hungrily. Qwax never gave them any of the food which he had collected and used to rap their knuckles if they came too close when he and his family were having a meal. One evening Qwotz q said to his wife, "I want to go hunting, please make a cedar bark quiver (tzulap la) for me." While she was making this he busied himself making a bow (potzt n), obsidian pointed arrows (t xsn mpta), and a bow string (k xs xta) of (?) bark (t ka stalp). Very early the next morning he set out for the mountains where he met Twalatet, the siut hunter who always lives there. Twalitet greeted him and asked who made the four arrows which Qwotz q was carrying. The latter was wily and replied, "Twalitet made them." This pleased and flattered Twalitet who answered, "If that is so they will kill goats when they are thrown." So he took the arrows and threw, not shot, them carelessly in four directions but they transfixed and killed four large mountain goats. By this means Qwotz q became ukwala. Twalitet helped him skin and cut up the goats and they stuffed the meat into the quiver: under ordinary circumstances this would have been impossible and even if it could have been done the weight would have been too heavy for Qwotz q to carry, but as it was he carried the burden easily. When he arrived home he hung up his quiver outside on a projecting rafter and the quiver was so heavy that the whole house shook. Qwotz q went in and had some food with his children but said nothing about what had happened to him. After the meal he sent his children to bring in the quiver but it was heavy that they could not move it from the rafter. So he fetched it himself and his wife lifted out chunks of juicy meat which she toasted at the fire. The Qwotz q family had a delicious feast while the Qwax children looked on hungrily, but whenever one of them ventured too near Qwotz q rapped his knuckles.

Qwax sat down to ponder and at last asked his wife to make him a quiver, while he made arrows, bow, and bow-string, as he had seen Qwotz q do on the previous evening. Early the following morning Qwax set off for the mountains where he too met Twalitet.

The latter greeted him and looked at his arrows saying, "Those are fine arrows, who made them?" Qwax was gratified and answered, "I made them." Twalitet took the four arrows and threw them carelessly in four directions where they struck four rocks and were broken. Qwax was angry and greatly chagrined. He did not want to return home with an empty quiver so he filled it with stones until it was heavy and started back. When he was near home he thought of a plan to fill the top of the quiver with fat, as if the whole were filled with the same, so cut his own stomach, pulled out some of the fat and covered the stones with it. He hung the quiver on the projecting rafter of his house and it was so heavy that the whole building shook. Qwax gave some of the fat to his children who began to toast it at the fire, but as the fat became hot so did Qwax feel pain in his own stomach as if the fat were still in position, till finally he cried out in his pain for them to stop. 1624

1621 If a man is seen and helped by siut he becomes a ukwala, a doctor, a ukwala is different.

1626 Ska aka, the Winter Wren (Nannus Hiemalis Pacificus) once asked his mother's mother to give him some dry salmon. The grandmother did so and Ska aka put it to soak over night in the river. But next morning it had vanished. The next night Ska aka put out some more salmon, but it too had vanished the following morning. This happened for several nights till Ska aka was very angry and determined to watch. Presently Nan , the Grizzly Bear, came along and gulped down the salmon. Ska aka burst out angrily, "You're a thief, it is you who have been stealing my salmon." Nan was more amused than angry as he replied, "You impertinent little rascal, if I so much as sniffed you would be sucked into my stomach." Ska aka made some more rude remarks so Nan snuffed strongly and Ska aka was sucked inside him but flew out through his anus chattering impudently, "Where did I get out." Nan decided to kill Ska aka in the very way he had

mocked, so Nan plugged his anus and again sucked in Ska a'ka. But the little bird was by no means discomfitted, instead he took two sticks and twirled until he had made a fire inside Nan 's stomach, then he removed the plug from the anus and flew away while Nan rolled around in agony until he died.

1638 There was once a young girl who cried so incessantly that she became a nuisance in the house. One night when she was crying her mother said to the other people in the house, "Let us go to our bed-rooms and close the doors, then she can cry as much as she likes". So they went away and left the little girl alone in the main part of the house. Soon she heard her grandmother's voice saying, "Come and eat some nice mountain goat grease at your grandmother'$". It was a sn n q speaking at a knot-hole in the wall but the little girl did not know this, nor did she know that sn n qs are able to disguise their voices in this way. The little girl got up and the sn n q blew on the knot-hole so that it enlarged sufficiently to allow the little girl to pass through. Once outside the sn n q stuffed her into its basket and the little girl realised that she was in the clutches of a sn n q so began to cry out in her fear. The people in the house heard her and rose in pursuit but the sn n q eluded their efforts to catch her.

The sn n q, it was a female sn n q, bore the little girl away to her home which was a cave in the face of a precipitous canyon reached by a tree-trunk that served as bridge. Inside there was an old woman who was rooted to the ground by roots growing from her anus so that she could not move. The old woman told the little girl that she had been captured long ago by the sn n q and had lost her power of moving through having eaten food which the sn n q had given her, so she gave the little girl a small sack in which to conceal food which she must pretend to eat. That evening the little girl hid in the sack the food which the sn n q gave her and which she pretended she had eaten.

The next morning the sn n q went away telling the little girl that she was going to hunt her brother, and the old woman told her that this was her chance to escape as the sn n q's four children, who were wolves, were also absent hunting mountain goats. She told her to put on a pair of gloves (tzu baxt) and to open and close her hands, with these on, when the sn n q was recrossing the log. Presently they heard the sn n q approaching and the little girl did as she had been told. The sn n q became frightened and begged her to stop, but she obeyed the old woman's commands to continue and soon the sn n q fell from the log into the canyon and was killed. Then the old woman took a box of mountain goat hair and began to roll it out into rope, saying as she did so, "Please lengthen, please lengthen." She tied one end of this rope around her own body and the other around the girl and prepared to lower her down the canyon, telling her to cut off the dead sn n q's breasts and to throw the carcass into the stream. The rope continued to lengthen until the little girl reached the bottom of the canyon, where she did as she had been told, whereupon the old woman hauled her up with the breasts.

The old woman next instructed the girl to cook the breasts and no sooner was the meal ready than the four wolves came in. The old woman said, "This is a new sister your mother brought for you, she has gone out to hunt her brother." The eldest wolf ate some of the food, "It tastes like our mother's breast", he said, then they all ate it and soon all died. The little girl threw their bodies down the chasm as she was instructed.

Next the old woman filled a box with a miraculously large quantity of goat meat, gave it to the girl and sent her home, telling her to take one end of the rope with her while she rolled it out as the girl travelled. The little girl was able to carry the heavy burden owing to power given to her by the woman though she did not become ukwale because the power was not permanent. Arrived home she tied the rope to a stake, then entered and was received with great rejoicing. Soon everybody went under her guidance to the cave to free the old woman and carry off the meat. They succeeded in the latter but though they dug deep they could not free the woman, and finally cut the roots which killed her. It is believed that she became a sn n q but without the animal's ability to jump, though in compensation she received knife edged legs to cut through trees.

1634 The large cone shaped whistles are called sluptsta, which means "the "heart" of the stalt m ."

1638 The following is a kusiut ceremonial which differs somewhat from the usual type. I found it difficult to get complete dgtails of it, owing to my informant receiving news of his daughter's death when he was describing it. Like all other kusiut ceremonials it is passed from one holder to the next with a certain name. It will be convenient to speak of the holder as X.

Four days before the January moon (Swal mknam) is full X's father calls as many kusiut stalt m s to his house as he desires and informs them that X proposes to carry out the rite. A sk mos ksta is at once built in which X lies down for the three following nights. On the fourth evening an alk summons the kukusiut to X's house with the information that Winwina (also called K nk nutztus, "the food bringer") has returned. An eloquent man who knows the story of Winwina is chosen to stand beside X, who is in the sk mos ksta, and to orate the story of Winwina as if X, who has been speaking quietly to him, had just recounted the tale, which he has NOT done. At intervals during X's remarks the eloquent man says, "Pretty soon you will hear all about it", as if he were eagerly listening to a tale which X was unfolding. Then he gives the story----

Winwina led a raiding party (the word used is the same as is used to describe a raid in which slaves are taken) against the salmon and the berries. His crew were the birds, all of whom are spoken of by their siut names. They were,

("The long winged one")
Tcakwak, The Bald Eagle, Haliaetus Leucocephalus, in Bella Coola, tz lqt.

Anuq qsaix , The Hawk, (? species) " " " ts tz .

uwh ksalaix, The Raven ("He who talks at dawn and wakens everyone"), Corvus Corax Sinuatus, in Bella Coola, Qwax.

Qliqmaxotal km, The Water Ouzel ("He who constantly walks around the canoe"), Cinclus Mexicanus Unicolor, in Bella Coola, maxotal ka.

M sa lyam, The Great Blue Heron ("Long Neck"), Ardea Herodias Herodias, in Bella

Coola, xakantz.

The cormorant went along ac a passenger, and the party also included the Hermaphrodite, A a yac, (in Bella Coola s ntz) who carried a large basket (nus l mata). She went to make war on the berries which thrive in the warm country of the salmon and carried the basket to carry away her spoil. The expedition was under the protection of Kolxsta, a female siut living above who is like an a kwala among siut; she guided the expedition by the force of her mind as if they had been directed by a compass. The clouds (skinwas) helped by coming low down so as to hide the birds as they made their attack: low lying clouds are oskwahem. Tsakwak captured the Spring Salmon, O to timut, "The one that changes itself" (a name which refers to its breeding habits and also to the two forms in which it occurs, before and after spawning), in Bella Coola, am : Anuq qsaix captured the Sockeye, Nunutakenstn m, "The one that penetrates to the head of the rivers", in Bella Coola, sam : uwh kealaix captured the Humpback, Anukp m ai, "The one that fills the rivers", in Bella Coola, qapai: Qliqmaxotal ka captured the Dog Salmon, Sxt S aiy lt wa, "The maker of good weather" (this has reference to the fine weather of August when it spawns), in Bella Coola, tli: M sa lyam captured the Koho, Qpupstustusailaix, "The one that makes us fat", in Bella Coola, wais: and the Cormorant captured a variety of Dog Salmon, Ocipax, for the Bella Bellas. A a yac was also successful and filled her basket with her berry captives. The numusi m listen attentively to the account, then begin to sing it forth while the tsaik m rectifies any errors. Then there is food and the admonitions of the s nipotlam. Then allk practice the song and leave when it is learnt. It is on this night that X receives his ye x.

The next morning the carpenters are summoned and begin their work of making wooden representations of the different species of salmon. If a ye x has come a representation of the canoe is likewise made, shaped like a bird and with its bird crew with S ntz in the stern as captain. When no ye x has come this is not used (I, T.F.M, do not understand the meaning of this but I am ceratin that I did not misunderstand my

informant). Women too are called to make imitation berries of iqw and moq . That night the kukusiut gather to prepare and learn a new song for X in the normal way. The following night, qotl m, also passes in the normal manner, but n husam requires more detailed description.

When the amkl msta have taken their places a senior kusiut holds up the wooden spring salmon and calls on them to name what kind it is. As many of the amkl msta, no kukusiut, do so, some guessing one kind and some another, often four or five ~~xxxk~~ people speak at the same time. When the answer has been guessed the announcer, he who holds the wooden fish, says, "Yes, am , the siut call it O to timut, Tcakwak captured it." Each fish is held with its head pointing upstream and when he has announced its name the holder makes it jump four times in his arms while all cry out, "Ya hi", as they do when they see a salmon jump in the river, then he casts ~~im~~ it onto the fire. In the same way he holds aloft the sockeye, humpback, dog, and koho salmon while the amkl msta guess their names, and as each is guessed correctly the holder makes the slamon jump in his arms and throws it into the fire. Often it is some little time before the answer is given the amkl msta are nervous and overawed by the occasion, not realising that the fish are being displayed according to the order in which they reach Bella Coola. They are told that if they guess correctly they will have great success in catching that particular kind of salmon, so excitement is mingled with their fear. The last fish to be displayed is Ocipax, which is always made long and lean, much to the annoyance of the Bella Bella. It is held with head downstream and when it is made to jump the people call out "he ". The eagerness of the amkl msta to guess is a source of much amusement to the kukusiut, who however must restrain their laughter.

Then the berries captured by S ntz are likewise displayed. The announcer holds up a branch decorated with iqw and moq on which are "berries", or other food of the same sort, made of the same material. The young amkl msta women try to guess what is represented in the belief that if they succeedd they will have success in ~~thm~~ gathering the same berry during the year. The first to be displayed is whek , Heracleum

Lanatum (Michx.), the first food plant to ripen in the spring. The women guess what it is and when one of them has done so the announcer says, "Yes, it is whek ", and throws it into the fire. One after another in their order of ripening the berries are shown, but the amkl msta do not realise that it is in order so it is often only after considerable guessing that the correct answer is given. The berries shown, in order of their ripening, according to my informant's belief and remembrance, are-------

Whek, Heracleum Lanatum (Michx.), Cow-Parsnip.

Tz pzcail , Ribes Laxiflorum, Pursh.

Atlanut , Ribes Divaricatum, Dougl., Wild Gooseberries.

Spohaltcua, Vaccinium Ovalifolium (Sm.), Tall Bilberry.

Snuk l aik, ? Vaccinium Membranaceum, Dougl., Thin Leaved Bilberry.

Skal a, Vaccinium Parvifolium (Sm.),

Skal utz, one of the black huckleberries, ? species.

Qipt, Sambucus Racemosa, L., Red Elderberry.

Qleklk n, Vaccinium Caespitosum (Michx.), Dwarf Bilberry.

Q s, Ribes Bracteosum (Dougl.),

Miq , Gaultheria Shallon (Pursh), Salal Berry.

Nack , Shepherdia Canadoensis (Nutt.), Canadian Buffalo Berry.

Qa ka, Rubus Strigosus Michx., Wild Red Raspbery.

Kax, Rubus Spectabilis Pursh.,

Snutate q, Rubus Parviflorus (Nutt.), Salmon Berry.

Qai , Crataegus Brevispina Dougl., Black Hawthorn.

S ks k , Amelanchier Florida Lende, Flowering Juneberry.

Pxo t, Cornus Canadensis L., Bunchberry.

Skobiq, Rosa Nutkana (Presl.), Wild Rose.

M l xw , Arctostaphylos Uva-Ursi (L.) Spreng., Red Bear berry.

To the above should be added the Wild Strawberry (one of the Fragariae, probably F Glauca) though it is doubtful where it appears. There is probably no rigid adherence

to the above order, in fact there is always difference of opinion as to the order of their ripening. When all the berries have been thrown on the fire a man stands up and begins to speak of S ntz, the Hermaphrodite, who captured the berries, he, S ntz is probably a man who has no desire to go with women though the Bella Coolas are not certain of this and are much puzzled about it, lives in Nuskwalwhaists where he does women's work but came down to earth to join the party. The person speaking of S ntz acts as his own S nkwatzam, that is he beats out the time for his own song and the women join in. The ceremony concludes in the usual way. 1630

1638 It is the dury of a tzulk m to know the kusiut stories of everyone so that he can fit the proper words to the tunes.

1638 Nuqpiq means "the empty house."

1641 There is a medicine which causes obesity, but my informant does not know of what it was made. It was given secrety to stalt m s who always desired to look fat and important.

1644 The following is an account of a kusiut ceremonial which is the prerogative of Jim Pollard, a Kimsquit Indian. It is carried out in a similar manner in Bella Coola, though some details may be different. The coming of the ye x, the preparation of the masks and qotl m are as usual, and only N busam requires a deatailed description.

Early in the morning of K n busam two old woman wearing masks representing exceedingly old women visit every house saying, "We are in great trouble: our daughter has long been pregnant but she has been unable to deliver the child, if you can please